The Historicity of the Qur'an in Socio-Cultural of Arab Perspective

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Abstract

Most thinkers former Muslims are not able to escape the "sanctity" the text of the Qur'an, so that in researching the texts of the Qur'an they are not able to get out of the sanctity of the Qur'an as Allah's revelation. However, there are some Muslim scholars to position the text of the Qur'an as a text to be studied scientifically. Among these scientist is Khalil Abdul Karim, who explains that the Qur'an describes many stories of people who indicated earlier that Islam is not a new pure religion. Khalil Abdul Karim explained that the historicity contained in the Qur'an shows that the Islamic religion is closely related to the life or customs of the Arabs before Islam arrived. This article suggests that historicity of the Qur'an which is evidence that the majority of Islamic law derived from the Arabs in pre-Islamic Arab socio-cultural perspective study, thought Khalil Abdul Karim. Exploration data obtained from several sources, are analyzed using the content analysis, the process of decomposition of the data, drafting and preparation in a new way. The steps taken in the content analysis covering, open coding, axial coding, and selective coding. The results showed that the thought of Khalil Abdul Karim caused a variety of responses from various groups, both positive and negative responses. In analyzing the texts of the Qur'an, Khalil Abdul Karim use asbab al-nuzul rules who is no stranger to the science of the Qur'an. Khalil Abdul Karim takes a historical approach in their search, so the kind of thought saying that the tradition of pre-Islamic Arab tribes was the forerunner to the practice of sharia law, which includes worship, social, punishment, war and politics. In other words, Islam legalize the tradition of pre-Islamic Arab tribes as sharia law, either with or without slightest revision.

Keywords: Khalil Abdul Karim, Social and Cultural Arabic, Islam.

Kata Kunci: Khalil Abdul Karim, Social and Cultural Arabic, Islam.

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INTRODUCTION

Most Muslims in general understanding of the Qur'an is the holy book of Muslims who considered the original as *kalām ilāh* were revealed to the Prophet Muhammad S.A.W. through the Gabriel. This assumption is believed by all Muslims in parts of the world, the Qur'an is positioned as a guideline in life in this mortal realm. The contents of the Qur'an include laws, commands, prohibitions, promises, threats, and the stories of the people History, became treasures of knowledge that develops over time, so a lot of new science that appears to make it easier in explaining and understanding the essence of the Qur'an, of which are summarized in the discipline known as *Ulumul Qur'an*.

Yet some thinkers Muslims earlier not able to escape from the "sacred" texts of the Qur'an, so that in researching the texts of the Qur'an they are not able to get out of the sides of the sanctity of the Qur'an as revelation of Allah as revealed by the Gabriel to the prophet Muhammad S.A.W. Yet, when it emerged that Muslim scholars to position the text of the Qur'an as a text that can be studied scientifically, the scholar branded as controversial thinker. Even his thoughts turned down because it was tarnishing the sanctity of the text of the Qur'an as the Muslim holy book, and some of them in there that was executed because his thinking is controversial. Among these scientist is Yusuf al-Qordhawi, Mahmud Muhammad Thoha, Khalil Abdul Karim, and others.

Khalil Abdul Karim is one of the Muslim scholars who made the Qur'an as the basis of the controversial forward his thinking at the time. Even one of the pieces of his thinking had banned its publication. Among his thoughts are about the lives of the Arabs before and after Islam. He says in the Qur'an described many stories about people who indicated earlier that Islam is not a new pure religion. Khalil Abdul Karim explained that the historicity contained in the Qur'an show happenings pertaining to the religion of Islam is closely related to the life or customs of the Arabs before Islam arrived. This article suggests the historicity of the Qur'an which is evidence that the majority of Islamic law derived from the Arabs in pre-Islamic Arab socio-cultural perspective study thought Khalil Abdul Karim.

A. Research Methods

This study discusses the Khalil Abdul Karim thought who studied Islam in historical perspective, social and cultural rights of the Arabs. The discussion of library research method that aims to examine more deeply (explore) regarding such consideration. The source of the data used in this research is divided into two categories, namely: (1) The primary data source, in the form of books, articles and the like are written directly by Khalil Abdul Karim. (2) Secondary data sources, the library or other supporting relevant literature.

The exploration data is got from several resources above, it is analyzed used content analysis, is a data explanation, conceptions, and rearrange with a new. The steps in analyzing are Open Coding, Axial Coding, and Selective Coding. Open coding is a
part of analysis where the researcher identifying, categorizing, and explaining some important analyzed datas.

Axial coding that connects various inventions derived from the Open Coding in the form of the new clearer by linking between categories into broader categories ranging. Selective Coding is the process of selecting the core category and develop it into a more systematic concept integrates all the findings.¹

DISCUSSION

A. Biography of Khalil Abdul Karim

Khalil Abdul Karim was a writer who was born in the Aswan city (Upper Egypt) on June 4, 1930, and died on April 14, 2002.² He is known as a historian who read the history of the Arabs before and after Islam come. In his reading, at the time of Muslim descent to earth, he was not present on the empty space, but present on the complexity of the Arabs life, traditions, culture, and so on. Thus, the presence of Islam was greeted entrenched tradition, not detach ourselves from what already exists.

Primary and secondary education, he completed in his home, Aswan city. Then he continued his studies at the Faculty of Law, Cairo University Fuad I of Egypt, which was completed in 1951. Its activity after graduating from Cairo is training lawyers for more than two years in a lawyer’s office Abdul Qadir al-Ouda and Ibrahim al-thoyyib. Its proximity to the two figures, making Khalil Abdul Karim joined the Organization of the Ikhwanul Muslimin, which opposed the Egyptian government at that time.


1. Setting Effecting Social Thought Khalil Abdul Karim

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³ http://www.goodreads.com/author/list/2957453_
Abdul Karim Khalil's involvement in the *Ikhwanul Muslimin*, influencing many patterns of thought. One willingness Khalil Abdul Karim joined the organization the *Ikhwanul Muslimin* is partiality to the poor. This is because the political and social conditions of Egypt at that time is being heated. So that in 1954, Khalil Abdul Karim jailed for several months for his involvement in the attempted murder incident Gamal Abdul Nasser, the Egyptian government authorities at that time. Khalil Abdul Karim returned thrown into prison for a second time in 1965. In those days, Nasser savagely scorched earth of Egypt’s *Ikhwanul Muslimin*.

Anwar Sadat was sworn in as a replacement for Nasser in 1971, opening a new path for the alumni of the *Ikhwanul Muslimin* who had been released from prison. This is because the government of Anwar Sadat of Egypt allowed all citizens to carry out their functions in the community, as well as the re-introduction of multi-party system in political life. *Ikhwanul Muslimin* activities in this period began incompatible with the ideology Khalil Abdul Karim, especially when the emergence of the party *al-Tajammu 'al-Watany al-Taqaddumy al-Wihadawiy*. Khalil Abdul Karim is more inclined to the new party, and decide themselves to join in the management of the party. *This is because the party is regarded as the only party that has a close vision with what he stood, social justice, freedom, and progression in view of religion.*

Another reason that led to Khalil Abdul Karim left the *Ikhwanul Muslimin* is due to his movement in realizing of "noble objectives". This movement is no longer satisfied with doing *takfiir* the opponents ideology and justify the blood of non-Muslim communities. However, they also make efforts to murder the leaders who did not agree with its ideology. Khalil Abdul Karim fed up with violent means, so, this disapproval pushed Khalil Abdul Karim to write many works that have hit their religious thought. *Thus, the social setting that surrounds the life of Khalil Abdul Karim, who though only in certain respects these conditions influenced his thought.*

2. Methodology Thought of Khalil Abdul Karim

Al-Quran is the word of Allah revealed to Muhammad S.A.W., the reader is a way of worship. The definition of "kalam" (speech) is every kind of Kalam group, and by connecting it to Allah (kalamullah) means that not all included in the word of human beings, jinn and angels. Limitations with the words "derived", it does not include special kalamullah already belong to Him. Limitations with the definition of "only to Muhammad S.A.W.", excluding with what the derived to the previous prophets such as the Law, the Gospel, and others. While restrictions "which the reader is a worship", exclude the hadith *Abad* and hadiths Qudsi. *In another version,*

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4 Khalil Abdul Karim, *Li Thabtiq al-Syari'at La 'i al-Hukm*, (Kairo: Kitab al-Ahaly, 1987), p. 4
the Qur’an is defined as miraculous *kalamullah*, which was revealed to Muhammad S.A.W., Manuscripts written, narrated by *mutawatir*, and reading it is worship.

In understanding the important thing of the Qur’an takes discipline known as *Ulumul Qur’an*, is the science that addresses issues related to the Qur’an in terms *ashhab al-Nuzul*, collection and control of al-Qur’an, knowledge of the *suras* of Mecca and Medina, *an-Nasikh wal Mansukh, al-mubah wal Mutasabih, I’tijaz al-Qur’an, Qasas al-Qur’an*, and others associated with al-Qur’an.7 Departing from this branches *Ulumul Qur’an*, Khalil Abdul Karim expressed his thoughts about the close relationship between the Arab nations belonging to the controversial Islamic law, because he was able to get out of the limitations assessed of sacred by researchers in general.

Khalil Abdul Karim explained in detail the state of the pre-Islamic Arabs who became the forerunner of the *Shari’ah*. Khalil Abdul Karim said that Islam is not a new religion that is pure, and it is mentioned in the Qur’an that can be learned through the branch of science known as *Qasas al-Qur’an*, which is the study of stories in al-Qur’an about the Prophet and Messenger, as well as the events that occurred in the past, present, and future.8

As already mentioned above, that Khalil Abdul Karim included figures that many deals in the historiography of Islam, so that he produced many new insights in the world of Islamic history that is able to seize the attention of many parties. His critical thinking of the history of Islam is a result of reasoning Islamists, which he thought was just filled with myths that are not realistic, evocative soul Khalil Abdul Karim to examine or review the history of Islam, because a correct understanding of Islamic history is the key to know Islam early righter.9

Methodology Khalil Abdul Karim in reading texts al-Qur’a built from historical methodology used by previous scholars, namely *ashhab al-nuzul* and *nashikh*. But do not stop there, Khalil Abdul Karim building methodology with social history, politics, and the civilization that is when the text of the Qur’an rise. Khalil Abdul Karim see that all the verses of the Qur’an have *sabab al-nuzul*, so Khalil Abdul Karim did not accept the principle of *al’ibrat bi ’general al-lafz* la special bi *al-ashhab* in understanding the Qur’an but he used the principle of *al’ibrat special bi al-ashhab* la bi general *’al-lafz*. The rule that is used by Khalil Abdul Karim stated that the expression of the Qur’an word should be viewed in terms of specificity and generality not in terms of wording. Thus, the scope of that paragraph is limited to the case that led to the revelation of a verse. As for other similar cases, even if it will receive the same settlement, it was not taken from an understanding of the verse, but from another

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proposition, namely by qiyaṣ.\textsuperscript{10} From his point of view, no one mentioned that Khalil Abdul Karim put the text of the Qur’an as a historical text and dialectical.

The ṉaskh in Khalil Abdul Karim’s understanding is a law that appears in a certain time, then along with the change of circumstances it appears that the law if it is passed will encounter a difficulty that came the new text to replace it with a new law that brings solutions.

3. The Application of asbab Al-Nuzul in Understanding The historicity of the Qur’anic Khalil Abdul Karim perspective.

The thought of Khalil Abdul Karim indicating his disagreement among ḍu’āt (Right Islam) is about the history of Islam. His thought is reflected in his work entitled \textit{al-Judur at Tarikhīyyab li-ash-Shari’ah al-Islamiyya}. In his book mentioned that among of ḍu’āt many that illustrate pre-prophet phases of Muhammad with predicates vile and depict Arabs in the Arabian Peninsula at that time was the minor images, thus forming a strong image in the minds of Muslims that the era is the era of the shadow of death, ignorance and misguidance, where the population at that time was no more than a group of barbarian cruel, irrational, uncultured, and debauched. These circles assume that conditions favorable to Islam, especially that the Qur’an itself calls the era with \textit{al-Jahiliyyah} (age of ignorance).\textsuperscript{11}

Khalil Abdul Karim said that such thinking is not right, he said precisely that assumption has been discredited Islam. It can be seen from the Qur’an invitation to dialogue and debate with a group of people. If the clan that includes the stupid, then a big silliness invitation of the Qur’an. For what the Qur’an challenged Arabs made ten such letters to him, if the Arabs themselves do not have the ability in the field of high literature.\textsuperscript{12} The challenges are certainly not addressed to those who are weak, or the same level opponent. The challenge implies that the Arabs had been at a fantastic rate of progress in the field of language, and civilization, as a side that became the theme of the challenge of the Qur’an.

In addition, there is also the thought of Khalil Abdul Karim classified as controversial, which is about the state of relations between men and women at the time of the Prophet S.A.W. and \textit{Khulafaurrasyidin}. Even the book that describes the thinking was forbidden publication, because he argued explicitly about the depravity of the phenomenon of Arab society at the time.\textsuperscript{13} The above facts is one thought Khalil Abdul Karim who defied comprehension of the ḍu’āt. With a historicity point of view contained in the Qur’an, Khalil Abdul Karim very firmly expressed his disapproval of the ḍu’āt assumptions. Here are the thoughts of Khalil Abdul Karim


\textsuperscript{11} Khalil Abdul Karim, \textit{Syari’a: Sejarah}, p. ix.

\textsuperscript{12} Look at QS. Yunus (10): 38; and QS. Hud (11): 13.

about the historicity of the Qur’an which shows that there is a very close relationship between the pre-Islamic Arab tribes to the Islamic shariah.

a. Observance of religious rites

Khalil Abdul Karim explained that the things of practicing Islam adopted many of the Arab tribes and hanifyyah traditions. Among the religious practices is the Hajj and Umrah. Long before Islam, Arabs already pilgrimage in Dzulhijjah. Although before Islam there are twenty-one of the Kaaba in the Arabian Peninsula, but throughout the Arab tribes agreed to purify the Kaaba in Mecca and tried hard to be able to do Hajj or Umrah. There are even some tribes who embraced Jews and Christians participated in doing Hajj pilgrimage. To the extent, due to excessive cult of the Ka’bah is, if there is someone among the pilgrims who saw enemies in Baitul Haram, he would not bother her in the slightest.

Then Islam came legalize these traditions through the verses of the holy Qur’an were revealed to Muhammad S.A.W. Even the terms and ordinances contained in the Hajj and Umrah was not changed by Islam, such as Talbiyyah, Ihram, standing at Arafat, Throwing Pebbles, and so on. The ordinance comes from the tradition of pre-Islamic Arabs, Islam’s just come clean up this religious practice of shirk, as well as a ban on naked of thawaf.

In addition, beside the Hajj and Umrah, the other rites of worship than adopted by Islam of Arab tribes and hanifyyah is sacred Ramadan, glorify Muharram (Dzulqada’ah, Hijjah, Muharram, and Rajab), Respect for Ibarhim A.S. and Isma’il A.S, refusal to worship idols, the prohibition of usury, the prohibition of drinking wine, the prohibition of adultery, I’tikaf in Goa Hira’, prohibition of eating carrion, blood, and pork, the prohibition of burying girls alive, fasting, circumcision, jinabat bath, a strong belief in the revival, the next life, and the reckoning, and still many others. All these religious practices are a tradition that has been practiced by Arab tribes and hanifyyah for long time before Islam came.

b. Social Rites

Among the social rites of Arab tribes’ traditions are legalized by Islam is about raising livestock. It was a tradition that is common to the pre-Islamic Arab tribes maintain and special attention is given extra hard in taking care of

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14 Hanifyyah is a group of Arab intellectuals who are not contaminated by lust worship of idols, do not embrace Judaism or Christianity, but will acknowledge the unity of God. Most teachers and leaders of this tradition was Abdul Muttalib, while adherents are called by al-Humafa’. Their view is that religion (right) with Allah is Hanifyyah, as actualization of millah Ibrahim a.s. Look at Khalil Abdul Karim, Syari’at: Sejarah, p. 15-16.


16 The sacralization shape is by way of retreat in Goa Hira’, as well as entertain the poor during Ramadhan. While the exaltation of the sacred months a ban on fighting in these months, as described in QS al-Baqarah (2): 217.

17 Khalil Abdul Karim, Syari’at: Sejarah, p. 5-18.
these animals. This is because of the animals is the most supplier of their needs, such as meat, milk, leather, fleece (wool), and others. Some animal species as well they use for transportation, a means of exchange (payment), and as a basis in deciding a law.

This fact is accepted and supported by Islam, even giving special attention to the cattle. Not a few verses of the Qur’an which describes the particulars animals, particularly camel. In the verses mentioned global benefits of farm animals, either in the form of material and spiritual functions. Camel also occupies an important position in Islam at that time as a means of exchange if financial problem happens, for example in the obligation of zakat, camels have a significant role both in determining the amount of nisbah and the amount that must be removed.

Other social rites were legalized by Islam is the view of the spell, polygamy, the distinction Arab and non-Arab, Arab Urban distinction and Arab Badawi, al-Istijarah and al-Jiwar (private guards), honor nasab, and enslavement. All of that is a social tradition that is rooted from pre-Islamic Arab tribe that is accepted by Islam either in full or revised.

c. Rites Punishment

According to Khalil Abdul Karim, pure punishment rite from Arab tribes who legalized by Islam is al-‘aqilah and al-qasamah. The term Al-‘Aqilah can be found when their diyat (fines) are borne by a tribe in a criminal case in the form of murder is not intentionally or semi-intentional. The diyat If required, the diyat borne by al-‘aqilah. In other words, al-‘aqilah is a form of solidarity killer in a murder case was not intentional or semi-intentional. While al-qasamah oath is done by a community or a tribe of some 50 people when one of the tribal people charged with murder, and this oath is an affirmation that in the tribe no alleged killer.

Both rites are then approved by Islam. Let’s say when the killing is accidental or intentional spring, and the killer cannot afford (indigent) pay diyat, then al-‘aqilah who helped him, and if not able to as well, then that help is treasury.

d. Rites of War

It was a tradition in the Arab nation, that the inter-tribal warfare is one of their livelihood. When the needs of a tribe have thinned, then they attack or rob from other tribes who have more treasure. In addition, the Arab tribes often settle a dispute between tribes by way of war. Arab tribes of this war stipulate that the chief is entitled to take a quarter of the booty that was taken.

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18 Among these is QS. An-Nahl (16): 5-7, 80, and QS. Al-Mu’minun (23): 21. There is even one Surah named al-An’am (cattle).
Then Islam came to accept that tradition, but with the revision, which is initially a quarter converted into a fifth.\footnote{Look at QS. Al-Anfal (8): 41.}

In addition to these policies, there are also other policies in the war, followed by Islam without revision, i.e. \textit{as-salb} and \textit{ash-shafiyy}.\footnote{\textit{As-Salb} is something that is taken by an army of people who succeed he defeated, and become private property of a such. \textit{Ash-Shafiyy} is something that is taken up by warlords of the spoils and chosen for himself before distribution. Look at Khalil Abdul Karim, \textit{Syar’at: Sejarah}, p. 107-110.} All three policies approved by the Prophet Muhammad S.A.W. when the battle, so that is recorded in history that most of the wealth of Islam during the Prophet S.A.W. and thereafter is derived from the Arab tribal traditions.

e. The rites Politics

In the thought of Khalil Abdul Karim, there are two great traditions of the Arab tribes adopted by Islam in respect of political rites, the \textit{khilafah} and \textit{syura}'. Khalil Abdul Karim said that no one else hadith of the Prophet which indicate a shift away from the Muslims leader after his death. Prophet only ordered Abu Bakr as-shiddiq to replace him as Imam prayer when he was seriously ill. However, things are more important and crucial, namely the question of leadership or \textit{khilafah} not alluded by Prophet at all.

Here comes the tradition of Arab tribes in the completion of these polemics, the \textit{syura} council'. It was a tradition of pre-Islamic Arab tribal leaders or chiefs when they died, they held a \textit{syura} council 'as determining who will succeed him as chief. So that the Companions took the initiative undertaken by the exact same pre-Islamic Arab tribes in determining the replacement Prophet as the leader or the Muslim \textit{khilafah}. Elected Abu Bakr as-Shiddiq, Umar bin Khattab, Utsman ibn 'Affan, and Ali ibn Abi Talib as the succession \textit{khilafah} through the tradition of pre-Islamic Arab tribes.

This shows that no matter how great a person, the caliber of the Prophet Muhammad S.A.W., unable to get out of the social reality that exists and has been rooted in a social order. Such a position is that according to Khalil Abdul Karim, made the Prophet Muhammad S.A.W. holds no rights at all interfering in the affairs of their profane. Prophet Muhammad SAW. surrender completely to Muslims to resolve the issue, which eventually re-use tradition that is rooted in pre-Islamic Arab tribe, the \textit{shura} council'. Regardless of this fact, it is also caused because of the strong hegemony as the tribe of \textit{Quraish} the most respected in the Arab tribes, both in the pre-Islamic and after the development of Islam.\footnote{Khalil Abdul Karim, \textit{Hegemoni Quraisy: Agama, Budaya, Kekuasaan}, Trans. M. Faisol Fatawi, (Yogyakarta: LKiS Yogyakarta, 2002), p. xi-xxv. Khalil Abdul Karim, \textit{Negara Madinah: Politik Penaklukan Masyarakat Suku Arab}, Trans. Kamran As’ad Irsyadi, (Yogyakarta: LKiS Yogyakarta, 2005), p. 342-357.}

\textit{Syura} Council 'here is not such consensus or democratic system that has been practiced in this modern age, but the council of \textit{syura}' version of the Arab
tribes of pre-Islamic subsequently adopted by Islam in solving various problems, namely an assembly organized by chiefs to recruit the best ideas to gather a number of people who are assumed to have a sense, argumentation, experience, sophistication opinions, and other prerequisites that support them to give a precise opinion and firm decision. Results obtained from these assemblies is not at all based on a majority on the decisions through voting.

The formulation of this assembly is no monotony, sometimes a chieftain takes the opinion of his advisers, but sometimes also disagrees with them all, and sometimes he adopted the opinion of many opinions. It is not much different from the application of the syura council "in Islam, where a caliph is entitled to hold or negate this assembly, he holds full authority in his hand, so that the opinion in just a consultative assembly.

CONCLUSION

Based on some descriptions above, it shows that the thought of Khalil Abdul Karim did cause a variety of responses from various groups, both positive and negative responses. This is understandable because his thinking relatively controversial, and were able to get out of the limitations that are considered "sacred" by other researchers. Social and political circumstances of his time also affect the Khalil Abdul Karim thought as an expression of dissatisfaction with the results of research that still smelled of myth.

In analyzing the texts of the Qur’an, Khalil Abdul Karim al-use rules asbab nuzul who is no stranger to the science of the Qur’an. Khalil Abdul Karim also takes a historical approach in their search, so came his thoughts saying that the tradition of pre-Islamic Arab tribes was the forerunner to the practice of sharia law, which includes worship, social, punishment, war and politics. In other words, Islam legalize the tradition of pre-Islamic Arab tribes as sharia law, either with or without revision slightest.

This study needs to be continued using other approaches that can uncover how the actual position of the Islamic religion. Did he really pure religion derived directly from the sky, or did he just religion continue previous religions. However, the answer is, as long as the Islamic religion is studied scientifically, it can spawn a science that can be accounted as treasury of knowledge in Islamic knowledge.

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